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**Volume 1**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most  
Beneficent, the Most Merciful*

## Introduction

Verily, all praise is due to Allāh; we praise and thank Him, we seek help from Him and we ask His Forgiveness. And we seek refuge with Allāh from the evil of ourselves and from the wickedness of our deeds. Whomsoever Allāh guides, there is none who can send him astray and whomsoever He sends astray, there is none who can guide him. And I bear witness that none has the right to be worshipped except Allāh, Alone, without partners and I bear witness that Muhammad is His slave and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

*“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be*



Here, I - one who stands in need of Allāh, Most High's Mercy - have made my presentation - in spite of my weakness, my deficiency and the limited time available to me - not for the sake of acquiring any testimony or attaining some title, but instead:

- ◆ Being desirous and covetous of the Reward of Allāh, which He has prepared for the one who teaches the people goodness.
- ◆ Being fearful of His painful Punishment and His severe Chastisement, which are meted out to those who conceal His Knowledge and keep it secret.
- ◆ Desiring to serve this Religion with which Allāh has blessed us.
- ◆ Wishing to take part in the call to guidance and virtue, in order that the word of truth may be raised up.
- ◆ In order to combat ignorance, heresy and falsehood and to suppress the word of misguidance.
- ◆ So that the door to knowledge from Allāh and His Messenger ﷺ may be opened.
- ◆ Being desirous that all Muslims should adhere to the Book of Allāh and the *Sunnah*.
- ◆ To overcome differing and the innovation of blind following of *Mazahib*.<sup>[1]</sup>
- ◆ In order to facilitate the spreading of Islamic Jurisprudence to the Muslims, in clear terms and a simple manner, rather than making it complicated, using (difficult) technical terms, hypothetical conclusions for situations which do not occur, and to help them in understanding all branches of Islamic Jurisprudence that the Muslim requires, with Allāh's Help.

<sup>[1]</sup> *Mazahib*: Schools of Islamic Jurisprudence, notably those of the four Imāms, Mālik, Abu Haneefah, Ash-Shafi'i and Ahmad.

For all of these reasons, I have undertaken the writing of this book of mine, which I have called '*Al-Lubab Fee Fiqh As-Sunnah Wal-Kitab*' (The Essence of Understanding the Sunnah and the Book [of Allāh]) and I have arranged it in the following manner:

- |                                      |                               |
|--------------------------------------|-------------------------------|
| 1. The Book of Purification          | 2. The Book of Prayer         |
| 3. The Book of Fasting               | 4. The Book of <i>Zakah</i>   |
| 5. The Book of Hajj                  | 6. The Book of Marriage       |
| 7. The Book of Sales and Other       | 8. The Book of Faith Dealings |
| 9. The Book of Vows                  | 10. The Book of Foods         |
| 11. The Book of Medicine             | 12. The Book of Clothing      |
| 13. The Book of Wills and Testaments |                               |
| 14. The Book of Inheritance Laws     | 15. The Book of Punishments   |
| 16. The Book of Requitat             | 17. The Book of Blood Money   |
| 18. The Book of Judgments            | 19. The Book of <i>Jihad</i>  |

So this book '*Al-Lubāb Fee Fiqh As-Sunnah Wal-Kitāb*' contains all of the books of Islamic *Fiqh* and its chapters, accompanied by evidence and presented in a clear and simple manner, in order that they may be understood by the young and the old, without blindly following any of the schools of Jurisprudence, but rather being subject to authentic proofs and following the most authoritative opinions, without fanatical adherence to any particular group. Rather, I agree with each group when the truth is with them and I contradict them when they veer from that which is correct. And I do not except any group or opinion from this and I hope to Allāh, the Most High, Who is Able to do all things, that I will live upon that and die upon it, and that I meet Allah with it.

This is because truth is made clear through evidence, just as the months are made clear by the phases of the moon, and the proof for rulings is like the pillar supporting a tent, and the



seeker of truth is the guest of Allāh, while incontrovertible evidence is the sword of Allāh, by which knowledge is set free and disseminated.

Therefore, it is not permissible for anyone to oppose the truth after he has become aware of it, nor are people required to obey a person, simply because he is a scholar or an *Imām*. People are only required to accept the truth from whoever brings it, without exception, and to reject that which is false from whoever brings it, according to the consensus of the scholars, because Allāh, Most High says in the Qur'ân:

﴿فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ﴾

“So after the truth what else can there be, save error? How then are you turned away?” (Surah Yūnus 10:32)

At the same time, I have borne in mind the elevated position of the scholars and their followers, and maintained a good opinion of them, because an error committed by one of them was not done with an evil intention, or a wicked motive. I have also retained a belief in their respectability, their integrity and their diligence in preserving the Religion and maintaining its correctness, for they revolve between one reward (if they are in error in their *Ijtihad*),<sup>[1]</sup> and two rewards (if they are correct) and forgiveness (for their shortcomings).

But this does not necessitate invalidating textual evidences, or preferring the opinions of any one of them with the specious argument that he is more knowledgeable than you. On the contrary, it is incumbent upon you to compare their sayings to the textual evidences and weigh them against them, then reject those of them that contradict the text, and accept those which agree with it.

<sup>[1]</sup> *Ijtihad*: Independent judgment.

How excellent is the saying of Abu 'Umar Yoosuf Ibn 'Abdil Barr An-Namiri Al-Qurtubi in his book '*Jami'u Bayan Al-'Ilm Wa Fadhlilihi*' (2/172-173): “So, my brother, it is incumbent upon you to maintain the fundamental principles and keep them in mind, and know that whoever pays stern heed to the *Sunan* and the rulings legislated in the Qur'ân, and looks at the sayings of the scholars of Islamic Jurisprudence, making it an assistant to him in his *Ijtihad*, a key to the paths of discernment, and an explanation of the whole of the *Sunan*, and all their possible meanings, and does not blindly follow any of them (i.e. the sayings of the scholars) in the way one unquestioningly follows the *Sunan* - obedience to which, in any case, is an obligation, without doubt - nor does he refrain from preserving and reflecting upon the *Sunan*, as the scholars did, and he emulates them in his research, his understanding and his study, and he lauds them for their efforts, by which they have benefited him and informed him, and praises them for their correct sayings, without absolving them of any mistakes, just as they did not absolve themselves from mistakes. Such is the student who holds fast to the teachings of the righteous *Salaf*,<sup>[1]</sup> and it is he who profits from them and sees their integrity and good sense; and it is he who follows the *Sunnah* of his Prophet ﷺ and the guidance of his Companions رضى الله عنهم. While he who exempts himself from study (of the *Sunan*) and shuns that which we have mentioned, and opposes the *Sunan*, based upon his own opinion, seeking to reject it in favour of his own views, then he is astray and one who misguides others. And one who is ignorant of all this, and boldly gives legal verdicts without knowledge, then he is even blinder and further astray from the Straight Path.”

And you should know, O, my brother reader, that the method which I adopted in compiling this book is:

<sup>[1]</sup> *Salaf*: The pious early generations of Muslims, especially the Companions رضى الله عنهم and the *Tabi'oon*.



**Firstly:** Determining the sources and collecting the material for each chapter of the book - and by Allâh's Grace, they are numerous - such as the books of *Tafseer*<sup>[1]</sup> of the Qur'ân, in particular the explanations of the Qur'ânic Verses containing Laws, the books of *Hadîth*, especially those that pay attention to the understanding of *Hadîth*, the books of Islamic Jurisprudence - both those based upon the teachings of the *mazahib* and those based on comparative Jurisprudence - in particular those which are attentive to evidence, discussions of the opinions of those who oppose it, and the reply to them.

**Secondly:** Examining and the textual evidences and views of the scholars and determining which of them are the weightiest and supporting the opinion whose proofs are strongest and clearest; and this is not invention, it is no more than following the evidence, no matter where I find it and submission to manifest truth.

**Thirdly:** *Takhreej*<sup>[2]</sup> of the *Ahadeeth*, and making clear the level of authenticity or weakness of every *Hadîth*. I have relied on authentic or sound *Ahadeeth* as proofs, and I have rejected weak *Ahadeeth* and acting upon them, even as a basis for the excellence of deeds (*Fadha'il al-a'mal*). I have accepted the *Mursal*<sup>[3]</sup> narrations of Companions ﷺ and I have given priority to the *Hadîth al-Aahaad*<sup>[4]</sup> over the practice of the people of Al-Madinah.

[1] *Tafseer*: Explanation and commentary of the Qur'ân.

[2] *Takhreej*: Providing references for *Ahadeeth*.

[3] *Mursal*: A narration in which a *Tabi'i* (a student of one or more of the Companions ﷺ) reports a *Hadîth* without mentioning the name of the Companion ﷺ from whom he heard it. Here the *Mursal* narration of a Companion is one that the Companion did not hear from the Messenger ﷺ. The author accepts them as proof as is the view of the majority.

[4] *Hadîth Al-Aahaad*: A *Hadîth* narrated by a single reporter, or less than is necessary for it to be considered *Mutawatir* (a *Hadîth* narrated by so many reporters as to make it impossible that they colluded together in a fabrication).

likewise I have relied upon *Aahaad* narrations, even if they contradict what is necessitated by *Qiyas* or established principles.

As for sayings narrated from the Companions ﷺ, I have mentioned their level of authenticity or weakness only if they are being cited as evidence.

**Fourthly:** I have respected the consensus of the scholars when it is certain, and when no contradictory opinions have been expressed.

**Fifthly:** I have applied correct *Qiyas*, when a common connection has been clearly established between root and branch, and there is no evident or concealed difference between them, and there is no accepted contradiction to it.

Ibn Taimiyyah said, in '*Risalah Al-Qiyas*' (p. 10): "*Qiyas* is a general term which includes correct *Qiyas* and false *Qiyas*. Correct *Qiyas* is that brought by the Islamic Law..." (end of quote).

His student Ibn Qayyim Al-Jawziyyah said in '*I'lam Al-Muwaqqi'een*' (1/130): "On the contrary, they (i.e. the Companions ﷺ) agreed upon (the validity of) opinions based on *qiyas*, and it is one of the fundamentals of Islamic Law and no scholar of Islamic Jurisprudence can dispense with it." (end of quote).

**Sixthly:** I have written the vowel sounds as required in the words of the *Ahadeeth*, in names, titles and places and in words which might be difficult for the reader.

**Seventhly:** I have avoided new jurisprudential questions, relying on the rules of the Islamic Law, and its principles and the stipulations of the scholars of Islamic Jurisprudence.

Having said all this, I do not claim to be infallible, because infallibility belongs only to the Messengers whom Allâh has chosen from among His slaves. All that I claim is that I have strived to the utmost of my ability, to present a work which I hope will be beneficial for me and for the Muslims in the life of this world and in the Hereafter.



If I have succeeded, then that was my desire and all bounty and grace belong to Allāh. If I have not done so, then it is sufficient for me that I intended well and strived to the utmost of my ability to attain that end, and deeds are (judged) solely according to one's intentions.

O, Allāh! Make all of my deeds righteous, and purely and sincerely for Your Face, and do not make association of any partners in them... *Āmeen*.

San'a',

Friday morning,

29<sup>th</sup> Shawwal 1420 A. H.

4<sup>th</sup> February 2000 C. E.



## **The First Book**

### **The Book of *Taharah* (Purification)**

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*(Consisting of Ten Chapters)*



**The First Chapter: Types of water.**

**The Second Chapter: Najasat (Impurities).**

◆ *The first section:* Rulings of Najāsāt.

◆ *The second section:* Purification of Najāsāt.

**The Third Chapter: Leftover water and perspiration.**

◆ *The first section:* Leftover water.

◆ *The second section:* Perspiration.

**The Fourth Chapter: Vessels.**

**The Fifth Chapter: Answering the call of nature.**

**The Sixth Chapter: The Sunan of Al-Fitrah (the natural state).**

**The Seventh Chapter: Wudhoo' (Ablution).**

◆ *The first section:* Description of Wudhoo', the conditions for its acceptance and its obligations.

◆ *The second section:* Preferred or recommended acts of Wudhoo'.

◆ *The third section:* Things which invalidate Wudhoo'.

◆ *The fourth section:* Acts which necessitate Wudhoo' and those for which it is preferred.

◆ *The fifth section:* Wiping over leather socks.

**The Eighth Chapter: Ghusl (Bathing).**

◆ *The first section:* When is Ghusl required?

◆ *The second section:* The pillars of Ghusl and its Sunan.

◆ *The third section:* When is Ghusl prescribed?

**The Ninth Chapter: Tayammum (Dry Ablution).**

**The Tenth Chapter: Menstrual bleeding, postpartum bleeding and non-menstrual vaginal bleeding.**

◆ *The first section:* Menstrual bleeding.

◆ *The second section:* Postpartum bleeding.

◆ *The third section:* Non-menstrual vaginal bleeding.



## Taharah (Purification)

The linguistic meaning is cleanness and purity. It is said in this regard that a person has *Tatahhara* (purified himself) and so he is *Mutatahhir* (one who is purified) and *Muttahir* (one who has purified himself), so the letter (ta) has been assimilated into the letter (ta), due to the similarity of their enunciation. *At-Tahoor* is water.

Tha'lab said: "*At-Tahoor* is water that is pure in itself and which purifies other things." It is said: "So-and-so is *Tahir* of clothing," if it is free from dirt and filth. The scholars of *Tafseer* said that the *Taharah* in the Qur'ân is of thirteen types:

**The first:** The ending of menstrual bleeding, as in the Words of Allāh, Most High in *Surah Al-Baqarah* (2:222):

﴿وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ﴾

"And go not unto them until they have purified (from menses and have taken a bath)".

**The second:** Bathing, as in the Words of Allāh, Most High in *Surah Al-Baqarah* (2:222):



﴿فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ﴾

*"And when they have purified themselves"*

and in Surah Al-Ma'idah (5:6):

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطَهِّرُوا﴾

*"If you are in a state of Janābah (i.e. had a sexual discharge), purify yourselves (wash the whole body)"*.

**The third:** Cleaning the private parts with water, as in the Words of Allāh, Most High in Surah Bara'ah (9:108):

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا﴾

*"In it are men who love to clean and purify themselves"*.

This was revealed regarding the people of Quba' Mosque, who used to use water to clean their private parts.

**The fourth:** Purifying oneself from all manner of excreta and impurities, as in the Words of Allāh, Most High in Surah Al-Anfal (8:11):

﴿وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ﴾

*"And He caused rain to descend on you from the sky, to clean you thereby"*.

**The fifth:** Freedom from all manner of pollutants, as in the Words of Allāh, Most High in Surah Al-Baqarah (2:25):

﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ﴾

*"And they shall have therein pure wives (having no menses, stools, urine, etc.)"*

and in Surah Āli 'Imrān (3:15):

﴿وَأَزْوَاجٌ مُطَهَّرَةٌ﴾

*"And pure wives (i.e. they will have no menses, stools, urine, etc.)"*

**The sixth:** For men to refrain from sexual relations with other men, as in the Words of Allāh, Most High in Surah An-Naml (27:56)

﴿أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَنْطَهَرُونَ﴾

*"Drive out the family of Lot from your city. Verily, these are men who want to be clean and pure."*

**The seventh:** Purification from sins, as in the Words of Allāh, Most High in Surah Bara'ah (9:103):

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

*"Take sadaqah (alms) from their wealth in order to purify and sanctify them with it"*

and in Surah Al-Mujadilah (58:12):

﴿فَقَدِّمُوا بَيْنَ يَدَيِ نَجْوَاكُمْ صَدَقَةً ذَٰلِكَ خَيْرٌ لَكُمْ وَأَطْهَرٌ﴾

*"Spend something in charity before your private consultation. That will be better and purer for you"*

**The eighth:** Purification from idols, as in the Words of Allāh, Most High in Surah Al-Baqarah (2:125):

﴿أَنْ طَهَّرَا بَيْتِيَ لِلطَّائِفِينَ﴾

*"That they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it."*



and similar to it is the Saying of Allāh, Most High in Surah Al-Hajj (22:26):

﴿وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

"And sanctify My House for those who circumambulate it, for those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allāh) and make prostration (in prayer etc.)".

**The ninth:** Purification from associating partners with Allāh, as in the Words of Allāh, Most High in Surah 'Abasa (80:14):

﴿مَرْفُوعَةٍ مُّطَهَّرَةٍ﴾

"Exalted (in dignity), kept pure"

and in Surah Al-Bayyinah (98:2):

﴿يَنلُوا صُحُفًا مُّطَهَّرَةً﴾

"Reciting (the Qur'ân) pure pages".

**The tenth:** The Halāl (lawful), as in the words of Allāh, Most High in Surah Hood (11:78):

﴿هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ﴾

"Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully)"

i.e. more lawful.

**The eleventh:** Purity of the heart from doubt and suspicion, as in the Words of Allāh, Most High in Surah Al-Baqarah (2:232):

﴿ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ﴾

"That is more virtuous and purer for you"

Meaning purer for the heart of a man or a woman, from doubt and suspicion. And in Surah Al-Ahzāb (33:53):

﴿ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

"That is purer for your hearts and for their hearts"

i.e. from doubts and impurities.

**The Twelfth:** Shortening, as in the Words of Allāh, Most High in Surah Al-Muddaththir (74:4):

﴿وَنِيَابَكَ فَطَهِّرْ﴾

"And purify your garments!"

i.e. shorten, because shortening garments purifies them.

**The Thirteenth:** Purification from sin, as in the Words of Allāh, Most High in Surah Āli 'Imrān (3:42):

﴿يَمْرِيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ﴾

"O, Mary! Verily, Allāh has chosen you and purified you."<sup>[1]</sup>

The Verse began by mentioning purification, because it is one of the conditions for the acceptance of prayer, which is the most important of the pillars of Islam after the two testimonies, and a condition has precedence over the thing upon which it is conditional.

The Messenger of Allāh ﷺ said:

«مِفْتَاحُ الصَّلَاةِ الطَّهْوَرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ»

<sup>[1]</sup> See: 'Nuzhah Al-A'yun An-Nawazir Fee 'Ilm Al-Wujooh Wan-Naza'ir' by Ibn Al-Jawzi, verified by Muhammad Ibn 'Abdil Kareem Kazim Ar-Radhi (pp. 419-422).



"The key to prayer is purification, its prohibition (from doing any extraneous acts) is the Takbeer<sup>[1]</sup> and its license (to do anything unrelated to the prayer) is the Tasleem."<sup>[2]</sup>

This Hadith is good (Hasan).<sup>[3]</sup>



————— The First Chapter

## Types of Water

Firstly:

### Mutlaq Water

This is water that is free from any addition. If one wished, one might say that it is what might sufficiently be described as water; this definition was reported from Ash-Shafi'i - may Allāh have mercy on him - in 'Al-Buwaiti'. It was also said that it is that which remains in its natural state (i.e. unaltered in any way).<sup>[1]</sup>

<sup>[1]</sup> See: 'Al-Majmoo' (1/80), 'Al-Mughni' (1/36) and 'Al-Muntaqa' by Al-Baji (1/55).

<sup>[1]</sup> Takbeer: Saying "Allāhu Akbar" (Allāh is Greatest) at the beginning of the prayer.

<sup>[2]</sup> Tasleem: Saying: "As-Salamu 'alaikum Wa Rahmatullah" (May the Peace and Mercy of Allāh be upon you) to right and left at the end of the prayer.

<sup>[3]</sup> Narrated by Abu Dawood (1/88 with 'Awn Al-Ma'bood'), At-Tirmizi (1/36 with 'Tuhfah Al-Ahwazi'), Ibn Majah (1/101, no. 275), Ahmad (3/159 - 'Al-Fath Ar-Rabbani'), Ad-Darimi (1/175), Al-Baihaqi (2/173 and 379), Abu Nu'aim in 'Hilyah Al-Awliya' (8/372), Al-Khateeb Al-Baghdadi in his 'Tareekh' (10/197), Ad-Daraqutni (1/360, no. 4) via routes on the authority of 'Abdullah Ibn Muhammad Ibn 'Aqeel who reported on the authority of Muhammad Ibn Al-Hanafiyyah who in turn reported on the authority of 'Ali ؑ in a *marfoo'* form. Imām Al-Baghawi said in his book 'Sharh As-Sunnah': "This Hadith is good (Hasan)." The great Hadith scholar Al-Albani said in 'Irwa' Al-Ghaleel' (2/8, no. 301): "The Hadith is authentic, without the slightest doubt, because it has supporting narrations which raise it to the level of *Saheeh* (authentic)." I say: See the supporting narrations for this Hadith in 'Nasb Ar-Rayah' by Az-Zaila'i (1/307-308).



**Mutlaq Water includes:**

1. Rainwater, snow and hail, according to the Words of Allāh Most High in Surah Al-Anfal (8:11):

﴿وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ﴾

"And He caused rain to descend on you from the sky, to clean you thereby" and His Words in Surah Al-Furqan (25:48):

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

"And We send down pure water from the sky".

And the *Hadith* of Abu Hurairah رضي الله عنه, in which he said: "The Messenger of Allāh ﷺ used to be silent between the (opening) *takbeer* of the prayer and the recitation of the Qur'an. Abu Hurairah رضي الله عنه said to him: 'O, Messenger of Allāh! May my father and mother be sacrificed for you, with regard to your silence between the *Takbeer* and the recital, what do you say (quietly to yourself during that time)?' He said:

«أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ»

'I say: "O, Allāh! Make a distance between me and my sins similar to the distance you have made between the East and the West. O, Allāh! Cleanse me of my sins in the manner that a white garment (is cleansed) from dirt. O, Allāh! Wash my sins from me with snow, water, and hail."' [1]

2. Sea and river water, based upon the *Hadith* of Abu Hurairah رضي الله عنه who said: "A man asked the Messenger of Allāh ﷺ: "O

[1] Narrated by Al-Bukhari (no. 744), Muslim (no. 598) and others.

Messenger of Allāh! We sail on the ocean and we carry only a little water. If we use it for ablution, we will have to go thirsty. May we use sea water for ablution?" The Messenger of Allāh ﷺ said:

«هُوَ الطَّهَوْرُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ»

"Its (i.e. the sea's) water is pure and its dead (creatures) are lawful (i.e. they can be eaten without the necessity of slaughtering them)."

And this is an authentic *Hadith*.<sup>[1]</sup> Another proof is the evident meaning of the Qur'ānic Verse in Surah An-Nisā' (4:43) which states:

﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا﴾

"And you find no water, then perform *Tayammum*"

- and seawater is a kind of water, so it is not permissible to resort to *Tayammum* when it is present.<sup>[2]</sup>

Zamzam Water, based upon the *Hadith* of 'Ali رضي الله عنه regarding the description of *Hajj* performed by the Messenger of Allāh ﷺ, in which he said: "Then he departed and he called for a *Sajil* of Zamzam water, and he drank from it, then made ablution (with its water) and said:

Narrated by Abu Dawood (1/64, no. 83), At-Tirmizi (1/100, no. 69), who said: "This *Hadith* is *Hasan-Saheeh*", An-Nasa'i (1/50, no. 59, 176, no. 332, 7/2007, no. 4350), Ibn Majah (1/136, no. 386), Ahmad (2/237, 361, 378 and 392), Al-Hākim (1/140) in 'Uloom Al-*Hadith*' (p. 87), Ad-Daraqutni (1/36, no. 13) and others. See also: 'Nasb Ar-Rayah' (1/95-99), 'Talkhees Al-Habeer' (1/21-24), 'Irwa' Al-Ghaleel' (no. 9) and 'Silsilah Al-Ahadith As-Saheehah' (no. 480).

[2] See: 'Al-Mughni' by Ibn Qudamah (1/37).